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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

If the press of the world would adopt and persist in the high resolve that war should be no more, the clang of arms would cease from the rising of the sun to its going down, and we should fancy that at last our ears, no longer stunned by the din of battle, might hear the morning stars singing together and all the sons of God shouting for joy.

—John Hay

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXX. THURSDAY, OCTOBER 18, 1917 NUMBER 7

OCTOBER.

The world was burnished all too bright,
Too gorgeous for the aching sight;
God breathed upon it, over night
And lo! The mountains, angel-kissed
Are clothed with blue October mist
Lovely as amethyst.

—Angela Morgan.

From "Utterance and Other Poems."

We print this week the first of a series of short editorials from our newly acquired associate editor, David Starr Jordan, on topics related to the war and war issues. These will run weekly, at least until the holidays. Among the topics treated will be, War and Disease, The Future of War, The Gospel of Conciliation, Mercantilism, War and Cannibalism, War and Sacrifice, Red Cross, etc., etc.

The Chicago *Israelite* in a recent number gives a list of some half a hundred Jewish women who have gained distinction "in social endeavor, philanthropy, science, art and the professions." The list is most significant in as much as it emphasizes a side of Judaism too much ignored and too often denied. The Jew's place in the commercial world, his influence in politics and his place in the sciences are notable, but so also is his place among the humanitarians. This list, headed by Lillian D. Wald, the Jane Addams of New York, contains such familiar names as Mrs. Frederick Nathan, head of the Consumers' League Movement, Mrs. Nathan Meyer, the founder of Barnard College, Mrs. Henry Solomon, founder of the largest Jewish women's organization in America, Mrs. Joseph Fels, the leader in the single tax movement, Dr. Jessica Pisotto, Professor of Economics in the University of California and author of several books on the subject, Mrs. Bloomfield-Zeissler, the noted pianist, and many others. Should the movement to establish a Jewish Republic in what for a cause is known as the "Holy Land" there will be no want of competent brains to people the same, but if the colonization was to take place it would be to the permanent loss at all of the other centers of civilization and progress. The cause of internationalism cries out against the nationalization of this one international race that now leavens with spiritual power all the nations of Europe and America.

The *Fisk University News* for October carries as its frontispiece the portrait of Dr. Hollis Burke Frizell, the late lamented head of the Hampton Institute. Dr. Frizell was a worthy successor to General Armstrong, a man who sucessfully transformed a soldiers' camp into a notable school. The General transformed himself into a famous schoolmaster. It is fitting that this organ of the leading colored college in the country should devote the major part of its pages to the recognition of the services of this eminent philanthropist, who put his democracy to work. We congratulate our Nashville friends over the improvements in this monthly. Typographically and in a literary way it is a great credit to Isaac Fisher, well known to UNITY readers, who is the University editor, and whose name appears with that of President McKenzie as belonging to the editorial staff. Dr. Moton, the successor of Booker T. Washington, also looks out upon us from these pages, and has his word of appreciation of his former teacher.

Dr. John R. Mott, General Secretary of the International Committee of the Young Men's Christian Association, in his recent address before the Pittsburgh meeting of the Federal Council of Churches, said: "Russia is the most plastic of all the warring nations. It has idealism and courage perhaps unequalled in the world. She will emerge." Is it not possible that with Russia's rise into a democracy in political, social and industrial matters, it will also emerge out of the blackest of tyrannies, the tyranny of war. There is something gruesome and sadly inconsistent in the almost frantic way in which the champions of democracy are trying to hold this infant republic to the old business of war. May it not be that this great mystic power that freed its serfs, broke the fetters of vodka, decrowned its Czar by practically bloodless methods, will lead in the work of decrowning Kaiser, kings and other war lords by the same methods. The Russian Republic has changed battle fronts by its dethronement of autocracy at home.

"The Church Facing the New Day?" is the attractive line on the front cover page of *Religious Education* for October. This is evidently an editorial improvement on the article on the inside entitled

"The Church and the New Day." Mr. Reccord in this article frankly admits the war indicates a collapse of Christianity. "If it had really been Christian," he says, "the war would never have occurred, and if it were really Christian today it would cease, and men would begin to rebuild the shattered foundations of the Christian civilization." The church will not face the new day until it frankly faces the gruesome fact set forth by Mr. Reccord, who further declares that "from the obvious evils that beset us there can be no remedy short of the universal brotherhood," which he says constitutes the essence of the *Christian religion*. Does it? This question receives a glib affirmative answer in pulpit, prayer meeting and in the so-called religious press, but the facts of history and obvious experiences of the day deny the smug claim. Universal brotherhood is on its way to conquest. Whether or not Christianity will make good its pretensions and share in this triumph depends upon the attitude of its leaders and the courage they manifest in the spiritual warfare against formalism, dogmatism and materialism.

The Congress of Purposes and Methods of the Inter-Church Federation that met in Pittsburgh October 1-4 seems to have been very gratifying to the leading parties interested. In some of the declarations of the sub-committees much emphasis is placed on co-operation, and the international problems of justice and good will are frankly faced. In these declarations it is asserted that "Christian fraternalism is best promoted by actual co-operation of the various denominations in the performance of common tasks." This document takes courage in the fact that the war develops a degree of inter-church work and it calls upon the various denominations to co-ordinate and co-operate in the agencies that are at work for our army and navy, but it seems to stop short of what to our mind ought to be the fundamental postulate of Christianity, and that is, the substitution for armies and navies that deal with death-dealing weapons by the armies of love and reason that are to render obsolete bayonets and bombs, substituting therefore the weapons suggested in the beatitudes, the golden rule and the triumphs on Calvary. Until these forces, which we believe lie dormant or are brow-beaten into obscurity, are mobilized, "Christian churches," so-called, will remain the most formidable obstacle to the triumph of the Christian Spirit, which the prophet of Nazareth received from the great major prophets of Israel, and which are enunciated with fresh illumination on the inspired pages of the New Testament.

Miss Grace Wilbur Conant, the musical editor of *The Kindergarten Review* offers a valuable study in *Religious Education* for October under the title, "Religious Dangers of Modern Tendencies in So-called Religious Songs," on influences that tend to cheapen the quality of the emotional appeal by substituting that which serves to excite for the deeper emotions of awe and reverence. Witness the ragtime and dance rhythms of undesirable origin and association that invade the Sunday School. The contentions of Miss Conant are well understood and heartily endorsed by all musicians, and still the "gospel songs" and the new "Sunday School song books" multiply with dangerous, if not fatal rapidity, and are full of defiance of the canons established by the trained musicians, well set forth in the article in question. We must believe that the fault lies, not with the choristers, but primarily with the preachers, who either from sheer neglect or spiritual indifference, or else from an irreligious haste for immediate effects, debauch the children's minds and souls with poor poetry set to catchy tunes which pass with a hop skip and jump through the Sunday School room to their oblivion. After reading this article we are moved once more to express our gratitude to the editors of Unity Hymns and Chorals, W. C. Gannett and F. L. Hosmer, who have given us in small space a working collection of hymns and tunes that wherever tried proves a particular joy and a growing power in church and home, no matter what denomination or church he users belong to. This is a book that invites examination and rewards study. It sells for sixty cents postpaid to any address. Copies can be had on approval from the Unity Publishing Company, 700 Oakwood Boulevard, Chicago.

Mrs. Joseph Fels in the *Public* for October 12th offers an estimate of The "New Party Conference" recently held in Chicago. She gives the most judicial and frank estimate we have yet seen. She says, "The published impression that the meeting marks the birth of a new party is, of course, incorrect. No party was created though it may lead to that result." About 120 persons from widely scattered points assembled at the Sherman Hotel and conferred together. The platform adopted seemed to center round "two stormy questions," viz., a recognition of deity, which was insisted upon by the prohibitionists, and the common right to the earth, as expressed in the discussion of land values and the correlative declarations of "ownership of public utilities." There is much to be expected out of this preliminary meeting looking toward a fusion of the non-partisan and the independent elements in the country. UNITY hastens to record its regret over the deity clause. It is too late in the Twentieth Century to try to legislate God into the political life of a democracy. It is too much like trying to sanctify currency by stamping "In God We Trust" on the gold dollar. Piety cannot be formulated in resolutions or political platforms, and the

thought of God and of faith in His providence is not to be obtained by the resolutions of any convention. The Godlike virtues, the devout sanctities are best served by seekers after righteousness rather than by creed makers. Religion triumphs best untrammelled by state regulation, party pretensions or ecclesiastical manipulations. We believe with Mrs. Fels that many will ask whether students of sociology and economy have not made a mistake in receiving at their face value the standpat interpretations of religion and the Bible.

And still the age of martyrs abides! *La Follette's Magazine* for October contains extracts of the tender tributes paid in the United States Senate by William S. Kenyon of Iowa and George W. Norris of Nebraska to the late Harry Lane, former United States senator from Oregon, of whom it is said "he died of a broken heart because he was unable to get his position on the war question before Congress and the people he loved, before he died." Senator Kenyon calls him "the poor folks' doctor" and quotes the dirty ragged newsboy, who with his companions came to view the body as it lay in state in Portland, Oregon, as saying to another, "Boy, he sure was good to us; he was the best friend we kids ever had." Mr. Kenyon says further:

He was ever ready to throw the rope to the girl going down without inquiry as to her character. He believed there was goodness in the souls of the fallen. He had the tenderness of a child and the courage of a lion. . . He was the uncompromising foe of graft, great or small; likewise of greed. He despised those who, in Congress or elsewhere, voted to assist special privilege. He did not spend five years of his term serving "invisible government" and one year before election serving the people. He was not a forward-looking man when a candidate, and a backward-looking man after election. The Harry Lane after election differed not a particle from the Harry Lane before election. . . . No caucus bound him. No one told him how to vote. He had only one master—his conscience. One desire—service for his country. . . . I have believed the strength of Harry Lane's character was due somewhat to his love of nature. He loved God's glorious out-of-doors.

Said Senator Norris:

When the war broke out in Europe he was extremely anxious that our Government should remain strictly neutral. He was opposed to any step being taken that might by any possibility entangle us in the great conflict. He believed it was America's duty to hold aloof, although he often said that if we wanted to be technical we would find sufficient excuse to get into the controversy on either side.

* * * * *

Many of his former friends joined in his condemnation, and because of the unanimity of the press, controlled, he believed, by the enemies of good government, he was unable to reach the great masses of the people whom he believed he was properly representing, and whose interests alone he had nearest to his heart. He was used to criticism, and he never objected to it as long as it was fair and emanated from sources and from people honestly believing that such criticism was just, but when the sources of communication between him and those he served were controlled, and he was unable to make any defense before his own people, and when his motives and his patriotism were questioned, especially by those whom he loved and in whom he had unbounded confidence, the despair of his honest heart was so great and the agony of his blighted hope so severe that he never recovered his former self.

The Bureau of Evangelism and Social Service working with the American Christian Convention, which has its headquarters at Dayton, Ohio, has issued a "Call to Arms" written by Carlyle Sumberbell, President of the New England Christian Convention, that is touched with moderation and sanity and a depth of Christian spirit which other "denominations" more in the public eye may do well to follow. This neat little leaflet of a dozen pages is an appeal to "conscience in war time" as timely and searching as it is unusual, as the following excerpts will show:

CONSCIENCE IN WAR TIME

Many are caught in the vain philosophy of nationalism and self-righteousness, and the tribal god of Old Testament times has come again to his adherents. But if these patriots worship truly, the God of all the nations and of the whole earth will hear and pity and bless. Even the work of killing men, if done with the underlying purpose of blessing the sons of men, can be performed in spirit, pure and undefiled. Man must ever follow the light that he has so that greater light may come in the full day splendor of the life of Christ.

* * * * *

THE FUTILITY OF WEALTH WITHOUT CONSCIENCE

Even in this wealthy country of America the same lesson must be taught as was preached nineteen hundred years ago by the little Sea of Galilee. Neglecting these lessons of the Great Teacher, our America is like a "Merry Go Round," which goes and goes, but never gets anywhere. Why, lacking the Christlike life, should we take such pride in our own native land? The American Prison Association reports that in America we commit 10,000 murders, "more than the aggregate number of any other ten civilized countries, with the exception of Russia." We may throw this off our conscience, and explain it by any means we please; we can blame it on the strangers within our gates, but any thoughtful man or woman cannot pass by on the other side with this awful fact staring him in the face.

* * * * *

It was formerly asserted that if death stopped the earthly career of any soul, it was the hand of God, now we know it is often the mismanagement of men. Here in America, to say nothing of the rest of the world, students of the subject tell us that a million and a half of people suffer from preventable diseases. And yet we go on building asylums, orphanages, and institutions for the feeble-minded, instead of stopping the causes. Why not stop this great waste at its root instead of trying to cure it after it has accomplished much of its deadly work? For instance, three-fourths of tuberculosis is preventable. Why not give the good things of this healthful world to all the people, to the strangers who have recently come to our shores, to the children who are suffering at this present hour from the filth of city streets and the present economic grab?

* * * * *

THE NEW CALL FOR VOLUNTEERS.

The Government has called for volunteers to establish a world which shall be safe for democracy. And how can we avoid repeating this appeal with added force, and applying it to ourselves?

Instead of learning how to stab a man in the breast and take his life, let us learn how to drive away tuberculosis of the lungs and give him life. Instead of learning how to cut a man's throat with the bayonet, let us learn how to give man food, healthful and pure, to put down his throat so that he may live a good, happy life. Instead of driving a bullet through a pulsating heart, let us strike hearts by self-sacrificing Christlikeness. It may not be appreciated, but what of that? The enemy of our country does not appreciate the bullets we throw with powder against them. Yet the way of Christ may be well to try, as we are trying the way of Rome, with lives and treasures.

Instead of dropping bombs by the skilled hand and the latest scientific device and filling the air with poisonous germs, let us drive out the poison of filth, poverty, bad air, and dirt, from the surroundings of all the children. In short, instead of destroying life, let us try another way of saving the world, *giving life*. And not a life which is simply existence, but glorious, abundant life, which Jesus would give the world.

* * * * *

Who will volunteer to try to loose the prejudice of race, of class, of religion, of nationality, and look at the world as God does, who sends His blessings on the just and unjust?

This is a call to arms—to the souls young with hope for humanity, to the dissatisfied spirits who refuse to sit in a heaven of contentment, while others suffer in a hell of torment, to the men and women who would pass a cup of cold water to the thirsty souls in agony.

The Rattlesnake Theory

One cannot tame a rattlesnake, and all the idealistic and pacifistic disquisitions ever uttered or that may yet be uttered will not serve to quiet its rattle. It must be killed.

So writes a friend to us from across the water. The rattlesnake and mad dog theories are urged upon us on every side as though the situation was well stated and the problem solved by the dramatic alternative. This is a painful illustration of the tyranny of a figure and the treacherous quality of reasoning by analogy. It is a flagrant case of reasoning from the simple to the complex and forcing an analogy between things that are not analogous. The reply to all this is that we do not fight rattlesnakes with rattlesnakes and instead of having one rattlesnake in this case we have a nest of rattlesnakes: that the successful treatment of the case is not in the killing of one or of several rattlesnakes but the breaking up of the nest, destroying the breeding places.

Our correspondent, like all our critics, utterly fails to grasp our position. We are not opposed to the war against Germany in particular but are opposed to all war as being inadequate to remove the burdens of aristocracy and to put an end to the atrocities of tyrannical government. We are opposed to the philosophy that assumes that democracy can be established by a triumph of war, which always has been more to the hand of plutocracy, autocracy and monarchy than to the hand of a democracy and the people's right. We dread a "peace through victory" because it would leave the rattlesnake den, if our friends insist on the figure, still full of young rattlesnakes to grow up as a menace to democracy. We cannot afford to de-Prussianize Germany by Prussianizing America or the remainder of Europe.

Speakers, lay and cleric, are abroad in the land exploiting the atrocities perpetrated by the German army, invoking in the name of religion maledictions upon the heads of a whole class of our fellow human beings. They seem to deem it a pious exercise of their Christian spirit to consign to everlasting woe a whole people. All this only shows that the virus of the rattlesnake is already poisoning the blood of the nations bitten by the serpent. We believe that reason and love are more powerful than hate and that they can overcome the hating weapons. We confidently appeal to history in justification of our faith. We yield to none of our critics in our hatred of crowns and czars, kaisers and kings.

For nearly forty years UNITY has been instant in season and out of season in resenting the encroachments of such fell forces. We are willing to kill rattlesnakes but do not propose, heaven helping us, to encourage the wholesale slaughter of the innocents under the guise of killing rattlesnakes. We are sending our innocent young men across the seas to kill some more innocent men and when the killing is done the vipers of greed, political intrigue, commercial selfishness, national pride and bitterness, will still be left with a new lease of life.

Let us beware lest we make a mistake here and instead of killing snakes and chasing mad dogs, we devastate homes and disintegrate the sanctities of life.

The Future of War

In 1898, Jean de Bloch of Warsaw published the most elaborate work on war now in existence. The English edition is entitled "The Future of War." The author showed the terrible increase of armies in cost and in efficiency and concluded that in the future effective war would be found impossible between great nations. None could stand the strain or the loss of a fight to a finish. Any war would therefore be indecisive, ending in mutual exhaustion and without the achievement of any intended purpose. Military superiority would be a minor factor because the combat would be one of machinery. Every advantage would be on the side of defense rendering any form of frontal attack most precarious. No nation could gain anything and financial advantages such as they are would be reaped by neutrals and by armament contractors. Meanwhile the oppression of war, together with the recognition of its absolute futility would lead to revolutions throughout Europe. The aggregate results of the failure of the ruling classes would tend to promote socialism.

The work of Jean de Bloch on the futlity of war stimulated the Czar of Russia and advisers to call the first conference at the Hague (1899).

The conditions and methods of warfare have changed so much, even in the last twenty years, that no forecast of the future can be based on past experience.

DAVID STARR JORDAN.

THE PULPIT

Borderlands

Studies of the Besetting Mysteries from Four Recent Books

I.

"God the Invisible King"

H. G. Wells

"A Growing God the Necessity of a growing Soul"

Sermon Preached October 7, 1917, in Abraham Lincoln Centre, Chicago, by Jenkin Lloyd Jones.

Stenographically reported by Miss May Johnson.

Father, into thy rest we would come this morning; towards thy peace we would travel. Father, heal the broken hearts of the hour, sustain the fainting souls, fortify the inquiring minds. May this outward serenity calm the turbulent heart within. May we rest O Father in the thought of the Infinite. May we stay our hearts in the presence of the ever unfolding life of the universe. We remember the distracted nations, the broken homes, the young lives called from the shelter of home and the guidance of society to face the dangers and temptations of war. Father, be with them, renew their faith in thee, touch them still with a sense of their childhood and thy Fatherhood which implies the divine brotherhood that encircles the world. Use our tongues, our hands and our feet, O Father, on the missions of love, ameliorate the hates of the world, enkindle the love that illuminated the prophets, that sustained the martyrs, that has enabled investigators to brave torrid heats and arctic cold, strengthened the discoverers to spend vigilant nights watching the stars and seeking the secret of the atom. Lift us this morning into the company of the glorious life-savers and life-givers. Father, vouchsafe to us a vision of things that ought to be lest our faith grow dim and our hearts grow cold. Help us to find these in the near agonies of life, in the inner storms of the spirit, in the struggling, aspiring, praying soul itself. We ask not for escape from the turmoil and the trials of the world but we ask that we may be enabled to carry our burdens in such a way as will approve itself to the God within, to the God of history, the God of the prophets and of prophecy that thy kingdom may come here on earth, in our homes, in our nation, in thy world. Amen.

I am indebted to Wilfrid Wilson Gibson for the title which I have given to this series of October sermons announced as "Borderlands," borderlands of the human soul, of the mind and of the conscience. There is a margin where our knowledge fades into guesses and our guesses ripen into confessions of ignorance.

The last book of science which I have read is "The Origin of the Earth" in which Professor Chamberlin tells us that life came into this world along the margins where air, water and earth met together. Yes, life itself was formed and developed on the borderlands of the earth.

The four sermons in which I propose to try to interpret something of the borderland realities and mysteries are based on four new books.

Three books have come in rapid succession from the hand of H. G. Wells, each in turn has been promptly reported as "the best seller," even now the booksellers are not sure of being able to respond to your call for them. These three books of H. G. Wells, the English writer on many themes, are, "Mr. Britling Sees It Through," "God the Invisible King" and "The Soul of a Bishop." All three of them are related and may be considered as a trilogy in current religion. I dare say all of you have read "Mr. Britling Sees It Through." We will admit that the literary skill there displayed puts it easily in the front of contemporary novels judged from a literary standpoint alone. Judged by the response which it has received in the book markets of England and America, it is a great literary success.

Mr. Britling is a publicist, a writer of essays, a generous traveler, an interpreter of many lands. He is described as living in the go-easy manner which becomes one who is enabled to live the life of a well furnished, well cultivated and adequately wealthy man in England. Mr. Britling enjoys numerous companions. He gives his Sunday afternoons religiously to hockey. He has ventured on the last American triumph in automobiles, though he waited until the Yankees had found a way of cranking it without exposing themselves in front of the machine. Everything went comfortably with Britling. In his home American, German and English gather, representing the lovable and loving life of the three countries. Mr. Britling himself was at first sustained by an optimistic conviction that all rumors of war would end as they had ended for forty years. England would remain intact and likely undisturbed.

Over this happy home the cloud of war broke. At first it seemed far off but soon it became a very near reality. The German tutor must leave his violin, his pet squirrel and his dreams of Esperanto and Ido, to hasten to the colors in the Fatherland. The American finds himself so uncomfortable in the presence of a very attractive member of the household that he enlists in a Canadian regiment. Britling himself, though beyond military age, finds himself in the "night patrol," guarding the bridges and highways of that land not very far from the sea. The war ripens until the dearest thing on earth to him, the promising and beloved son, Hugh, on the eve of an academic career that promised discovery and conquest in the realms of science, finds his way to the trenches. The horrible scene advances until Hugh falls at the front, after having found to his sorrow the emptiness of the war, the cruelties of warfare, the inadequacy of it all as a remedy for the woes of the world. The book closes with this man of letters trying in a note to console the German parents, the note that was to accompany the violin, the dying bequest of Heinrich, to his home. In his agony Mr. Britling comes to see how empty are the "religious" consolations of conventional creeds. The local dominee avoids the broken-hearted "Letty." He knew that he had no real consolation that he could offer. He knew that Letty the broken hearted young widow knew, that so far as religion was concerned he was a "dear old humbug," using phrases that carried no meaning.

So in some original fresh fashion Mr. Britling grows into a realizing sense that there is a new interpretation needed of religion and that God must become a living experience and not a theological formula. He tries to philosophize, to find some economic phrase, political statement or other that would help soften the blow to the German home. He tears up letter afer letter and falls back on the final refuge of the soul stating that there is a God outside and beyond and above our reach who stands for everlasting verities, and he cannot be disturbed or destroyed by the vicissitudes of war or flippancies of peace. Mr. Wells

foreshadows this living God, the invisible presence, the real consolation in the first volume, the story of Mr. Britling.

Then comes the second book, "God the Invisible King," evidently made out of the chips that were left over in his literary workshop after Mr. Britling had been furnished. With marvelous frankness, a heroism and directness that shames the preaching fraternity, he faces the outward, formal, creedal religion of his time in the presence of the awful exigencies of the hour. In this book he has given up a layman's creed, the result of a patriot's search for religion. His effort is justified because of its timeliness, of its sincerity and its courageousness.

That it is timely there is no room for doubt. That the conventional Christianity of the day, not only here in Chicago but in the United States, Europe, in all the world, has proven itself inadequate for the emergency of the day is obvious. Organized religions from Judaism through Romanism, Protestantism to Islamism and Mohammedanism, have failed to make their philosophy good or to justify the promises of their saints and saviors. The church in the light of to-day is a decoration and not an inspiration. The preachers wear the vestments of the chosen, they are respectable, polite, they are clean, honorable,—give them all the adjectives they themselves would ask for, but they have failed to lead civilization. They have failed to support the verdicts of science, the promises of the poets and the vision of the prophets.

This frankness on the part of a layman is timely. That it is sincere no one can doubt, neither can one doubt that in reading these three books of Mr. Wells's that he is admitted into the holy of holies of the author's heart and mind. The old phrase of "wearing one's heart upon one's sleeve" is inadequate. Mr. Wells has opened his heart to his reading constituency. Before they were written, we would have said frankly that it was a very heroic thing to do. We would have said that the author displayed great courage in this book on "God the Invisible King." But now that he has done it,—called a spade a spade, told us just what he thinks about the doctrine of the Trinity, the Athanasian creed and the rest of it, now that he has said it and we have read it, thousands, yea, millions will say, "Why I have always thought that." Why did we not say it? Why has it not been said from the pulpits of Europe and America long before. It might have averted this terrible world catastrophe.

With wonderful skill has this layman stripped the decorations from off the conventional religions of the world.

At the very outset of the book he insists in telling you that he is not orthodox in any sense of the word; that he is not a "Christian" and does not want you to think that he is. He hastens to throw the established creeds overboard. He declares that the Nicean Council summoned by Constantine in 325 was a calamity to religion; that there they voted for a shallow philosophy, and foisted an arbitrary theology upon the world, a theology that was foreign to the teaching and the spirit of the Nazarene. Jesus knew nothing about the Trinity. He never dreamed of such creed legislations. This man has stripped the church of its pretense before our eyes. He does it in a manner that startles us. We cannot escape from it, though we may try to evade it.

I will not try to give his arguments. The book is quite within your reach. He tells us that religion is not a thing of statement, of definition, of analysis, but a thing of experience some thing to be realized. He tells us that the religion that came to him has no books, it is a religion without a Bible. Early Christianity did not define its God for the first three centuries. Modern religion must necessarily believe in universalism, not the universalism of dogma of every one being saved after death, but the universalism of practice here on earth. Now and here there is a continued brotherhood around the globe. His God is a generous and not a jealous God. He tells us that our *practice* of God is a great deal better than our *theory*.

He seems to give up the problems of the physical universe; our cosmic theories are to him petty. The God of the stars, the Lord of creation, he says is a "Veiled Being" beyond the thought of man. He does not try to make the connection, indeed is inclined to discount, if not deny, the connection itself. But the God of human experience is discovered in the exalted moments of our lives. He must be found in our sense of justice and order. This is the God he finds consoling to the soul. He is a God that is courageous, an inspiring God. His God is youthful and growing. The God within is the coming God. He hastily examines the heretics and finds that in spite of themselves they are setting up an anonymous God. While dethroning the conventional God they are postulating another.

He says God is not magic, not a celestial log roller, not "Providence" as generally understood; he will not guard the mountaineer's step from slipping on the glacier or bank your aeroplane or keep fuel in your automobile. He distrusts the god of the Quietists, those who would *rest* in the Almighty and thus escape from world problems and world duties. His God does not punish as we understand it. He says Bishop Colenso was condemned by the church in 1863 for denying the irascibility of God; that is, that God would get mad and storm at one if one did not behave himself. Colenso was disciplined because he said that God was all merciful.

Of course the God that he does not throw overboard is not the god of the nursery-maid. He says, "You stab your children with such a God and you poison all their lives." "The Bogey was an all-seeing and quite ungenerous God. He and his hell were the nightmare of my childhood. I hated him and I disbelieved him. When a child of thirteen I flung this lie out of my mind."

This God that is the blessing and inspiration and consolation in the dire extremity of life is not the child's God. He says, that children do not naturally love God. Yet they sometimes feel very near God. A creative passion stirs in their play. A divine simplicity is theirs. In the period of adolescence there comes a desire to know more about God.

Wells gives in this book a chapter to what he calls, "The Likeness of God," not the *nature* of God but the parallels of God. God is courage, God is a Person, not a bodily person. We think of person as mind, as thought, justice, love. These are the elements of personality and in that sense God is the abiding person. God is youth. He does not like the estimate of God as the "Ancient of Days." The

God of the old artists was venerable, they gave him gray hair and white whiskers. That is not the God Wells knows. We speak of God as Love but love is a loose word. We love new potatoes, we call ourselves "dog-lovers." "Lovers are the windows by which we may look out of the prison of self, but God is the open door through which we freely go." He finds the God of the open door everywhere. This God invites us into the larger realm of life.

This invisible God of modern religion gives us a political religion. All things are God's and not Cæsar's. The attempt to divide the world, so often a consolation to the preacher when he says, "give to Cæsar the things that are Cæsar's" and then proceeds to allow Cæsar to deal with nations and politics and armies and leave God to deal with the rest, is vicious.

In a Unitarian conference at Alton, Illinois, way back in 1856 or 7 James Freeman Clarke probed the easy complacency of the expedient philosophy. Then the question of slavery was up. It was a hot question then. A gentle, sweet minded man rose to remind the audience that the Master had said, "render unto Cæsar the things which are Cæsar's; and unto God the things that are God's," whereupon James Freeman Clarke sprung to his feet, saying, "Very well, but in this case Cæsar has gotten hold of some things that belong to God and he has to give them up." That logic holds always and everywhere. The God of modern thought must help solve the problems of today. If inadequate, neither is he God like, God-given nor anything else. This universe must hang together if it is divine.

These are some of the points I have picked up out of this book largely in the author's own words.

I have said that this book is made up of chips from his literary workshop. The unsystematic quality of the book is justified by its splendid earnestness, its honesty, its frankness. The very crudities of it, as it seems to me, commend it.

Mr. Wells sees a new religion coming. I confess that from the standpoint of this pulpit there is nothing very new in this book. We have been trying to teach and emphasize these things for thirty-five years. What is new is the cruder part of it. But it is new to those who believe they can face all the problems of life and at the same time hold true to the creeds, keep on chanting them every Sunday and thereby edify their souls.

Our author sees convergent religious movements coming together. There is coming an emancipation from the Trinitarian formula. He sees that the new Brahmin worships the true God of mankind. He sees that to-day Asia is less than ever disposed to give up life and the effort of life. He sees that this is not an age of despair but of hope in Asia as in all the world beside. He says Islam is undergoing a process of revision. He sees that this belief in Islam culture necessitates still a belief in the coming of the Kingdom of God on earth. Faith in the true God he says is spreading over the whole earth, in a few centuries more it will be openly confessed.

The new religion requires a readjustment of life. Men and women who come to God must have righteousness in their lives. Every religion he says, becomes ascendant in so far as it is not other-worldly, in so far as it is not concerned with the world beyond but is concerned now with this world. As the head grows clear the body will turn in the right direction. To the mass of men modern religion says, "This is the God it has always been in your nature to apprehend." So this invisible King is not the Christ on the cross with drooping head with the despairing cry, "My God, why hast thou forsaken me," but it is the cross-bearing, death defying, unconquerable, indomitable power of love that staves onward and upward and forever.

"The Soul of a Bishop," the third book, is another story in which the author tries to show this new religion at work. In this book the new religion is being tried out. The story is of a Bishop, sincere, conventional, good, elegant, pious, whose business it is to advise candidates, counsel confirmants, tend to the chores and attend to the millinery of the established religion. But as he gets deeper and deeper into his tasks he finds it more and more embarrassing to mind and conscience. The story of a Bishop's soul is the story of an ecclesiastic trying to find realities, to find his way into the sincerities.

It is not my purpose to give you an idea of this last book, suffice it to say that I find it very interesting, barring two clumsy, and, to my mind, very distressing weaknesses. We first find this Bishop distracted and troubled with insomnia because his doctor has absolutely forbidden his smoking and cut out his wines. This drives him to the verge of despair. He is introduced as surreptitiously sneaking into his own dining-room and when he is sure no one is around he steals one of his own fattest cigars and goes down to the bottom of the garden, and after looking everywhere to be sure no one is around, strikes a match, but looking up sees there in the branches of the yew-tree, a grinning boy watching him. Ashamed of himself he sneaks away. He talks about his nerves, is hungry for a pipe, he wants his wine, he is almost but not quite tempted to drop his coffee. He drinks a stronger tea without the consent or knowledge of his wife. But back of all this restlessness is a dissatisfaction with life's unrealities, he wants to turn his back on them all. He resorts to a new physician who gives him a "dope" which throws him into a trance during which he has a vision of real things. This happens twice. I resent the trance. Wells ought to have given him sufficient strength to think out his difficulties without the help of a mysterious medicine. Then an impossible American woman, who drops her "r's" and smokes cigarettes is introduced to the hurt rather than to the help of the plot. I would like to throw her out, because she mars the story.

But this is a genuine story of an Episcopalian bishop confronted by the artificialities of his office. At his confirmation service he starts out asking the conventional questions, but suddenly he breaks out into an address which is a frank, manly talk from an old man to young people. This address so lifted him that when he got back to the ritual he nearly spoiled the benediction as prescribed in the liturgy.

Of course he had to face the question whether he should stay in the church and improve it as a brother Bishop wanted him to or leave it. He decides to strip himself of his ecclesiastical clothes as a man would throw off his coat for a hard piece of work.

His little girl turns to him at the end, asking, "Are we never to go to church again?"

The book seems to leave this question to the individual. He says, "We do not want a church to keep our faith for us." But this student of human society knows that we cannot stop there. He sees that the co-operative life of man must make a place for worship. The vision of God is given but rarely and on exceptional occasions, but the visions are good. It is quite legitimate that men and women should come together and sing. Many people feel the need of prayer to resist evil and keep them in mind of divine emotion. Not merely prayer but formal prayers, prayers in unison, divine poetry spoken together, are legitimate helps to the soul.

So our author finds a place for a new church to meet this new religion. But that discussion carries us too far afield for this morning. I only desire to awaken in you a relish for these books.

From the preacher's standpoint I think "God the Invisible King" is a crude book. From the scholar's standpoint I think it needs balance. But it is the story of an honest soul who has come to a first-hand experience which dissipates his anxieties. He has found the existing churches and the creeds inadequate to the want of the human soul of to-day. This experience has pushed him into some kind of a universal faith, some kind of an application of a religion that will release the mind and will give some kind of training that will enable even preachers to speak plainly the word of modern thought in regard to the sacred associations of the venerable church, the creeds; the formulas and the fipperies; the symbols that have ceased to be symbolic connected therewith.

He tells of one elder who prided himself on being a socialist and then littered his church with flowers, candles, confessional boxes and all that kind of thing which represent the high church liturgical ceremonies. He calls attention to the gross inconsistency of all this. But go read the book for yourselves.

One thing only I feel inclined to close with on my own part. He seems to turn away from the stars, to give up the cosmos, the universe, as being beyond his reach and by implication to him it reveals on God, but he does discover rising in the soul of man that spirit which is a real living, God making spirit. He quotes two or three times, apparently with distrust, Kant's great saying which I so delight in, "Two things command my reverence, the starry heavens above and the sense of ought within." Wells in these books would, I think, give the starry heavens up and would have you confine your devotions and your study to the God within. If there must be a choice his emphasis is justified. If we can only make connection with one then seek the God within. Try to realize the saving potency that is shaping humanity into a brotherhood. We can afford to let the stars take care of themselves, if we can have a sense of an all father, all mother in our own souls. We will have all eternity in which to make that connection.

I for one cannot give up the stars, and I must fall back on the belief that the potency that rolled the planets into their order and established the swing of the comets is the same potency that causes roses to bloom, apples to ripen, altars to be established and flags to be adored, saints and martyrs to illumine the world.

I like better the conviction of Professor Chamberlin who at the end of his book in which he has tried to account for the evolution of the solar system, says:

> Perhaps the supreme criterion to which a hypothesis of the genesis of the earth, of the mode of its growth, and of the evolution of its inhabitants can be submitted —next after its complete fulfilment of the specific requirement of the historic vestiges embodied in itself and in its ongoings—is the fitness and the adequacy of its postulates for the task of maintaining, throughout all the earth's adolescent and adult stages, those delicate conditions that have made possible the long sequence of life and its wonderful ascent. The fidelity with which life has been furnished a suitable environment for the uninterrupted pursuit of its ascensive career, and the unbroken continuity with which the requisite sources of supply have been maintained, may well be regarded as the profoundest expression of the law of equilibrium manifested in the long course of the earth's history.
>
> It is our personal view that what we conveniently regard as merely material is at the same time spiritual, that what we try to reduce to the mechanistic is at the same time volitional, but whether this be so or not, the emergence of what we call the living from the inorganic, and the emergence of what we call the psychic from the physiologic, were at once the transcendent and the transcendental features of the earth's evolution.

But if the God who moved upon the face of the deep and separated the waters below from the light above is too far away for our help and realization, nay more, if that God of creation has been imprisoned in formulas and creeds, and the Genesis stories of the infant mind, so as to become spoiled for our use, then let this layman take us by the hand and lead us into the sanctities of the near by.

This is no new theme for me. Early in my ministry I talked to you about "Religion at the Near End." I believe that the multiplication table thoroughly applied in business and life, is an adequate creed upon which to base the religion of righteousness and hopefulness. So if we can save only this God within, this "God in History" as Bunsen called him, it is well with us. This God in the state, this God in humanity will give us a large and glowing future to work for and to hope for.

Another thought comes out over and over in this book interpreting the phrase of James Martineau's that there are "tides of the spirit." We cannot always remain on the mountain top. Jesus himself had to come down after the Transfiguration and go to work for the epileptic at the foot of the hill. It is only on rare occasions that the atmosphere is so clear that we can catch glimpses of the far mountain peaks of the spirit, but at some time or another, under varying conditions, vision is granted to all of us.

I am distressed that our friend, Mr. Britling, did not get more than he did out of his "night patrol" while watching the bridges of England. I hark back to my own soldier experience and remember that during the vigil in the wee small hours of the night when all the camp was asleep, when there was no beating of drums to disturb, no flag to watch, only the starry heavens above, were the rare moments of sanity, restoration, and peace in my boyish camp life.

Mr. Wells in these books seems to miss the reinforcement of nature. Perhaps he is justified in his distrust of these interpretations. They can be easily over-worked and we may take consolation where we ought to find rebuke.

Be that as it may, I bring these books to you this morning as a contribution from the "borderlands" of

life in this time of great stress and profound anxiety, when home ties are being rudely snapped, and the old faiths are being frankly pronounced by unnumbered souls as inadequate.

One English scholar, the editor of the *Hippert Journal,* the most learned journal on religion and philosophy in England, has unblushingly asked for an "*ad interim* religion" to take the place of the old religion of Christ and universal love. He wants a religion of hate and violence until the skies are cleared and then we will begin again to love. We will kill off the enemy first, then call up the Beatitudes. I would not misrepresent this distressed and, as I believe, distracted brother but this hopelessness sinks deeper into the land of infidelity than anything I know of in the story of Ingersoll or Thomas Paine for this scholar is proving traitor to the fundamental inspirations of the saints and seers of the world they who have triumphed in their defeats and conquered on the calvary heights of history.

We have been this morning on the "borderlands" of the things that we do not know, the things that we ought not to dogmatize about but which are ever present in our minds. But on this same borderland we have been in the presence of the few things that forever hold. We have been in the presence of the few verities that stand. We have been where the innocent babe looks up into our eyes from the cradle. We have been where life is chastened by love, where the young maiden offers her lips to be kissed by man. We have been where home ties have been snapped and the call of the trenches has been heard. We have been where the grim news comes that the end has come. Hugh with his aspirations in science, made prematurely keen by the war, was snuffed out by a German bullet entering the eye and piercing the skull. We have been with dear "Heinrich," who was so full of the faith that when Esperanto or the better Ido could be introduced, brotherhood would come; he who had been saving his money that he earned as tutor in the Britling home that he might pay his passage to Antwerp to attend the international congress of Esperantists. But he who had planned to give his life to Esperanto, an international language, disappears, perchance in a snowstorm on the eastern battle line in Russia.

In the presence of these awful and sublime experiences we dare lay hold of some of the realities that Mr. Wells has caught sight of. The borderland of mystery is where these realities are. On the same borderland bloom the flowers of beauty, duty, and a God-directed, world wide brotherhood. Men may fail, philosophy may disappoint us, hopes prove inadequate, kings, kaisers and presidents prove fallacious but there is somewhere, here, now, everywhere, "An Invisible King" of righteousness. Let us bow at his altar and try to become worthy citizens in his kingdom.

May we go from this place to "listen by the way" to the inward voice that summons us to things excellent, that strengthens us in high endeavors and guides us in our perplexities. Amen.

A Confirmation Class Address

By the Bishop of Princhester from "The Soul of a Bishop," by H. G. Wells.

"All ceremonies grow old. All ceremonies are tainted even from the first by things less worthy than their first intention, and you, my dear sons and daughters, who have gathered today in this worn and ancient building, beneath these monuments to ancient vanities and these symbols of forgotten or abandoned theories about the mystery of God, will do well to distinguish in your minds between what is essential and what is superfluous and confusing in this dedication you make of yourselves to God our Master and King. For that is the real thing you seek to do today, to give yourselves to God. This is your spiritual coming of age, in which you set aside your childish dependence upon teachers and upon taught phrases, upon rote and direction, and stand up to look your Master in the face. You profess a great brotherhood when you do that, a brotherhood that goes round the earth, that numbers men of every race and nation and country, that aims to bring God into all the affairs of this world and make him not only the king of your individual lives but the king—in place of all the upstarts, usurpers, accidents, and absurdities who bear crowns and sceptres today—of an united mankind.

"This, my dear children, is the reality of this grave business today, as indeed it is the real and practical end, of all true religion. This is your *sacramentum,* your soldiers' oath. You salute and give your fealty to the coming Kingdom of God. And upon that I would have you fix your minds to the exclusion of much that, I know only too well, has been narrow and evil and sectarian in your preparation for this solemn rite. God is like a precious jewel found among much rubble; you must cast the rubble from you. The crowning triumph of the human mind is simplicity; the supreme significance of God lies in his unity and universality. The God you salute today is the God of the Jews and Gentiles alike, the God of Islam, the God of the Brahmo Somaj, the unknown God of many a righteous unbeliever. He is not the God of those felted theologies and inexplicable doctrines with which your teachers may have confused your minds. I would have it very clear in your minds that having drunken the draught you should not reverence unduly the cracked old vessel that has brought it to your lips. I should be falling short of my duty if I did not make that and everything I mean by that altogether plain to you.

"In all ages religion has come from God through broad-minded creative men, and in all ages it has fallen very quickly into the hands of intense and conservative men. These last—narrow, fearful, and suspicious—have sought in every age to save the precious gift of religion by putting it into a prison of formulæ and asseverations. Bear that in mind when you are pressed to definition. It is as if you made a box hermetically sealed to save the treasure of a fresh breeze from the sea. But they have sought out exact statements and tortuous explanations of the plain truth of God, they have tried to take down God in writing, to commit him to documents, to embalm his living faith as though it would otherwise corrupt. So they have lost God and fallen into endless differences, disputes,

violence, and darkness about insignificant things. They have divided religion between this creed and teacher and that. The corruption of the best is the worst, said Aristotle; and the great religions of the world, and especially this Christianity of ours, are the ones most darkened and divided and wasted by the fussings and false exactitudes of the creed-monger and the sectary. There is no lie so bad as a stale disfigured truth. There is no heresy so damnable as a narrow orthodoxy. All religious associations carry this danger of the over-statement that misstates and the over-emphasis that divides and betrays. Beware of that danger. Do not imagine, because you are gathered in this queerly beautiful old building today, because I preside here in this odd raiment of an odder compromise, because you see about you in colored glass and carven stone the emblems of much vain disputation, that thereby you cut yourselves off and come apart from the great world of faith, Catholic, Islamic, Brahministic, Buddhistic, that grows now to a common consciousness of the near Advent of God our King. You enter that waiting world fraternity now, you do not leave it. This place, this church of ours, should be to you not a seclusion and a fastness but a door.

"I could quote you a score of instances to establish that this simple universalism was also the teaching of Christ. But now I will only remind you that it was Mary who went to her lord simply, who was commended, and not Martha who troubled about many things. Learn from the Mary of Faith and not from these Marthas of the Creeds. Let us abandon the presumptions of an ignorant past. The perfection of doctrine is not for finite men. Give yourselves to God. Give yourselves to God. Not to churches and uses, but to God. To God simply. He is the first word of religion and the last. He is Alpha; he is Omega. *Epitelesei;* it is He who will finish the good work begun."

THE WOODLAND.

If you would love the woodland, it
Must be a living thing to you—
A comrade at whose feet you sit
And look together at the blue.
You must love sun as flowers do
The god of day—the kiss of rain
Must be as healing sweet to you
As to the daisy on the plain.

You must go faring without fear
The woodland wild, however far—
In some new path a pioneer,
And for your compass but a star.
You must lie down with door ajar
Beside the midnight water's hem,
You must lie down where wild things are
And feel companionship with them.

You must delight in that delight
The bud enjoys when first it knows
The passing of the winter night
And wakes to find itself a rose.
You must feel pleasures such as those,
The joy of living in the land,
And, as the waking leaves unclose,
Must feel your petalled soul expand.

—*Douglas Malloch, in the American Lumberman.*

THE SUNDAY SCHOOL

The Flowering of Christianity into Universal Religion

A Biographical Study from Erasmus to Emerson

Being the Seventh Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

XXXIII.

Final Review of Seven Years' Course

Our Seven Years' Course which we close this morning was projected by a committee of which William C. Gannett, H. M. Simmons, John C. Learned and myself were members, and among those interested in its introduction and application were Messrs. Fenn, Blake and Gould. This work began twenty-eight years ago, in the fall of 1889, as a six year course, in 1903 was elaborated into seven years. When first introduced the year was divided into quarters, three devoted to history and biography and the fourth to ethical problems. We soon demolished the distinction and now try to bring every lesson down to date and as we go discuss the duty of the individual to home, community, state and world.

If the course could be pictorially presented it would be a sort of scenario. The first reel begins in the cave with the infant life of man, just one reach above the life of the beast. Man had reached the point where he could release his fore limbs for other work than that of locomotion. When to this splendid mechanical development was added the still more marvelous contrivance of the throat by which speech was possible, the spirit forgot its ancestry. The gift of language is the primal revelation. But infant man, a poor, naked, human animal, was thrust upon the shores of time at a tremendous disadvantage. His weapons of self defense gone he was doomed to perish unless some other resource came to his rescue. But to compensate for the loss of tusks, claws, etc., man was born with a skull full of gray matter, a brain, the tool of wit. And wit allied itself to love and by these weapons the poor feeble creature, apparently the weakest of nature's productions, rose to be the king of creation, to realize the promise in the Idyl of Creation in Genesis; all beasts and plants have been subject to his dominion. And all plant and animal life not amenable to these tools of love and reason is going or has gone; the rattlesnake, lion, tiger, wild cat and in vegetation the cacti are doomed.

The next reel of our scenario sees man rising by the triumph of brain and the conquest of love until marvelously beautiful and significant groups of devotees are found centering round great spiritual ideas. There come out of the mists of antiquity, one at a time, from the remote centers of life, seven great central names. Millions and generations of millions have been touched and refined and guided by the names of the Buddha, Confucious, Sokrates, Moses, Jesus and Mohammed; marvelous projections of the creative energy. We spent a year studying these personalities, all the time groping higher and nearer to

the time when mind would dominate matter, when judgment would replace violence.

In the third scenario we found our most direct inheritance and tried to make dramatic and at the same time historically correct the group development that conjured by the name of Moses. We came into the rarified atmosphere of the old prophets, whose ethical contributions, the Psalms, Job, Isaiah and the rest, have become so large a part of the imperishable literature of the world.

In the fourth year we saw life becoming more complex, brains more troublesome, devising new things, elaborating life in terms not of things but ideas. We find the Jews, the most exclusive of religionists, the race that safeguarded its identity, its individuality, more jealously than any other in history, observing a sort of close community sanctity, with the high purpose of preserving their peculiar prophetic gift. In their thought they were the "chosen people" to perpetuate that most precious achievement of man, the monotheistic conception of God. But history would not let them stay apart, they were dumped into the caldron of history and the Jerusalem prophets found themselves nudging elbows with Greek poets and seers. Sokrates somehow invaded Jerusalem, as did the life from the farther East and there was a mixup. Hebrew zeal came into contact with Greek art and culture and we found a whole realm of literature full of poetry, romance and art, neglected even by our universities, which we dispose of in our ignorance as the Apocrypha.

For the fifth year we again specialized on our own peculiar inheritance, the New Testament, a treasure of morals and philosophy and the soul of what afterwards became art. It was familiar ground, perhaps an old story except in so far as we had a novel approach to it, but in it we found rich inspiration.

For the sixth year we need a reel that will show the development from Paul to Luther; the conquest of Europe, the clothing of the half naked savage, the Hun, Teuton, Norseman and Celt, a picture that will show Europe rising through Roman refinement, through the triumphs of monks and crusaders and martyrs, blooming into universities and cathedrals. In that process we have the great array of such names as Augustine, Benedict, Gregory, Charlemagne, Alfred the Great, St. Stephen of Hungary, Aberlard, Bernard, St. Francis, Thomas à Kempis, Savonarola and Michael Angelo.

The seventh and last year, the journey from Erasmus to Emerson, with no violation of perspective, brought us through the study of the life of such men as Emerson, Luther, Calvin, Servetus, Francis David, Channing, Parker and many more, into the conception such as we are trying to embody in All Souls Church and the Abraham Lincoln Centre.

The Book Table

Barron, C. W. The Mexican Problem. Houghton Mifflin & Co. 1917.

One of the encouraging features in war developments is the awakened interest of the people of the United States in foreign affairs. May it prove to be permanent! Of all great peoples of the earth none has been more provincial than we. Our eyes have been turned inward, our efforts directed to the development of our own resources. True the changes brought by the Spanish-American war and the contemporaneous development of our foreign trade changed the viewpoint of those who read widely but it is not until the days of the European war that the American people as a whole have come to recognize the position we hold in world affairs and to think of the attendant opportunities and responsibilities.

Mr. Barron writes to arouse us to the importance of Mexican affairs. Though his chief theme is to show the role which certain economic developments have played and may play in the life of the country, his chapters are most important for the course of action he outlines for our government. His general theme is that Mexico must be developed economically and its people should be led to learn the lesson of self government. The United States as neighbor and next friend has a great opportunity to help toward both ends. Its people are the natural reliance of Mexico for foreign capital and for co-operation in the establishment of better public instruction. Without these Mexico may go through a series of dictatorships followed by revolutions reducing the state to anarchy. If we would do well by the Mexicans we should support those who enter the country to develop its resources and see to it that the investments are made under conditions that render them worthy of support.

It is encouraging to have evidence that business men are coming to take a more active interest in foreign investments and even more so to find that they are beginning to realize, as this book indicates, that foreign investments involve obligations as well as opportunities. If we should adopt the policy advocated—"dollar diplomacy" of the better sort—it would raise for us a host of difficult problems but after all they could hardly be more troublesome than the ones we will have to handle if we attempt to continue our present policy of drift when peace comes and European powers have more time and willingness to consider what happens to their citizens in disturbed lands.

Bailey, W. F. The Slavs of the War Zone. Chapman and Hall, London, 1917.

In spite of its title this is not a war book. Many of the chapters contain hardly a hint of war and war conditions. The author gives a word picture of the chief cities, the customs, religions, and economic and social life of the slav peoples of eastern Europe, whose habitat it is safe to say not one American in a hundred can locate on an outline map. The subject matter is admirable material for a writer who commands such a charming style. He leads us successively across the Russian border with its squalid populations and dreary landscapes, back to the beautiful highlands of Austrian Poland peopled by a virile, individualistic race unsatisfied even with the mild foreign rule Austria imposes, to the indolent capital Vienna, and to the gay life of Budapest. Then we are shown the south east provinces of the Croats, Bosnia, Herzgovina; and Serbia. This life is as unfamiliar to most of us as that of mediæval times, to which in many respects it bears striking similarity. The last chapters picture the extremities of the Servian nation fleeing before the German advance. C. LL. J.

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THE FIELD

"The World is my country, to do Good is my Religion."

WAR IS HELL.

"War is hell."
Ah well,
We pray, "Our Father,
Thy kingdom come";
Then build our ships
And forge our guns
To kill thy sons,
Our brothers.
Then pray that thou wilt well
Direct our shot and shell
And give us help
In making hell.

"War is hell." Ah well!
"Peace on earth,"
The angels sang.
Ah Christ, we worship thee
Mid clang of arms
And battle's roar
Where hate and wrath
Shed human gore,
And think we serve thee well
With cruel shot and deadly shell
In making hell.

"War is hell." Ah well!
"God is love," we say,
To him we pray to win the day,
To help us slay,
That we may well perform our part
In making hell.

"War is hell." Ah well!
"Thy will be done on earth"
Not yet.
Unless the prayers we raise
God will not change our ways.
Man causes all man's woe,
Man is man's friend or foe.
His to say war or no,
His to stop shot and shell,
His to quit making hell.
Humanity. —*David B. Page.*

OFFICIAL PUBLICATION.

Annual statement of the Northern Insurance Co., of Moscow, Russia, on the 31st day of Dec. 1916, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock paid up in cash	$200,000.00

INCOME.

Premiums received during the year	724,295.57
Interest and dividends	39,698.21
Total income	$763,993.78

DISBURSEMENTS.

Losses paid during year	396,738.30
Expenses of adjustment and settlement of losses	9,434.58
Commissions or brikerage	214,127.61
Salaries, fees and all other charges of officers, clerks, agents and employees	500.00
Advertising, printing and stationery, postage, tec.	134.93
Legal expenses	346.48
corps, fees etc.	370.49
Fire department and salvage	
State, insurance departments, taxes and fees	139.86
Other licenses, fees and taxes	1,196.80
All othr disbursements	18,935.67
Total Disbursements	$ 641,645.00

LEDGER ASSETS.

Book value of bonds and stocks	1,025,461.89
Cash in office and bank	59,659.96
Other ledger assets	5,479.09
Total Ledger Assets	$1,129,113.20

NON-LEDGER ASSETS.

Interest accrued	16,359.15
Market value of real estate, bosds and stocks over book value	36,993.11
Total Admitted Assets	$1,182,465.46

LIABILITIES.

Losses in process of adjustment or in suspense	84,155.05
Total unearned premiums	546,263.59
Salaries, renst, bills, taxes, etc.	10,000.00
Commissions and brokerage	5,000.00
Total Liabilities	645,418.64
Surplus as regards policy holders	537,046.82
Total	$1,182,465.46

BUSINESS IN ILLINOIS.

Total risks taken during the year	$5,440,823.00
Total premiums received during the year	46,554.60
Total losses incurred year	15,872.27

R. H. FOLSOM, United States Manager.
Subscribed and sworn to before me this 14th day of February, 1917.
HELEN NESTLER, Notary Public.
(SEAL)

OFFICIAL PUBLICATION.

Annual statement of the Moscow Fire Insurance Co. of Moscow, Russia, on the 31st day of Dec. 1916, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock up in cash	$200,000.00

INCOME

Premiums received during the year	$1,998,405.75
Interest, rents, and dividends	80,653.54
Total income	$2,079,059.29

DISBURSEMENTS.

Losses paid during year	$1,130,627.45
Remitted to Home Office	114,325.44
Commissions or brokerage	607,323.65
Salaries, fese and all other charges of officers, clerks, agents and employees	500.00
Advertising, printing and stationery, postage, etc.	143.21
Underwriters' boards, fire department and salvage corps, fees, etc.	6,717,84
State, insurance departments, taxes and fees,	28,022.81
Other licenses, fees taxes	2,107.04
Total disbursments	$1,889,767.44

LEDGER ASSETS.

Book value of bonds	$2,141,014.63
Cash in office and bank	202,876.25
Agents' balances	56,656.32
Total Ledges Assets	$2,400,547.20

NON-LEDGER ASSETS.

Interest and rents due and accrued	18,416.64
Gross Assets	$2,418,963.84

DEDUCT ASSETS NOT ADMITTED.

Book value, bonds over market value	$31,254.63
Total Admitted Assets	$2,387,709.21

LIABILITIES.

Losses in process of adjustments or in suspense	$312,118.00
Net amount of unpaid losses	$312,118.00
Total unearned premiums	1,384,641.72
Salaries, renst, bills, taxes	40,486.05
Commissions and brokerage	3,177.28
Total Liabilities	$1,740,423.05
Surplus as regards policy holders	647,286.16
Total —	$2,387,709.21

BUSINESS IN ILLINOIS.

Total risks taken during the year	$10,280,572.00
Total premiums received during the year	104,356.27
Total losses paid	51,520.65
Total losses incurred during the year	52,818.65

PAUL E. RASON,
United States Manager.
Subscribed and sworn to before me this 31st day of Jan. 1917.
CHAS. MORROW, Notary Public
(SEAL)

OFFICIAL PUBLICATION.

Annual statement of the Union & Phenix Espanol Insurance Co. of Madrid. Spain; U. S. Office, New York City, in the State of New York on the 31st day of December, 1916, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock paid up in cash	$200,000.00

INCOME.

Premiums received during the year	1,229,119.07
Interest, rents, and dividends	57,659.62
Total income	$1,286,778.69

DISBURSEMENTS.

Losses paid during the year	651,861.98
xpenses of adjustment and settlement of losses	11,595.36
Commissions or brokerage	385,807.14
Salaries, fees and all other charges of officers, clerks, agents and employees	600.00
Avertising, printing and stationery, postage etc.	88.18
Legal expenses, furniture, fixtures and maps	346.48
Underwriters' boards, fire department and salvage corps, fees, etc.	965.70
State, insurance department taxes and fees	12,160.84
Other licenses, fees and taxes	3,150.25
All other disbursements	38,799.58
Total disbursements	$1,105,375.60

LEDGER ASSETS.

Book value of bonds and stocks	1,371,676.46
Cash in office and bank	198,100.48
Agents' balances	37,977.14
Total Ledger Assets	$1,607,754.08

NON-LEDGER ASSETS.

Interest and rents due and accrued	19,294.95
Market value of real estate, bonds and stocks over book value	4,223.54
Total Admitted Assets	$1,631,272.57

LIABILITIES.

Losses in process of adjustment or in suspense	205,360.81
Net amount of unpaid losses	921,707.31
Salaries, rents, bills, taxes, etc.	16,000.00
Commissions and brokreage	5,000.00
Total Liabilities	$1,148,068.12
Surplus as regards policy holders	483,204.45
Total	$1,631,272.57

BUSINESS IN ILLINOIS.

Total risks taken during the year	$10,910,140.00
Total premiums received the year	102,554.12
Total losses paid	59,514.34
Total lossse incurred during the year	57,806.46

R. H. FOLSOM,
Of Foster and Folsom, U. S. Manager.
Subscribed and sworn to before me this 14th day of February, 1917.
HELEN NESTLER, Notary Public.
(SEAL)

OFFICIAL PUBLICATION.

Annual statemnet of the Warsaw Fire Insurance Co. of Warsaw, Russia, on the 31st day of Dec. 1916, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock paid up in cash	$200,000.00

INCOME.

Premiums receivde during the year	446,682.98
Interest, rents, and dividends	31,449.82
Total Income	$478,132.80

DISBURSEMENTS.

Losses paid during the year	230,102.17
Expenses of adjustment and settlement of losses	4,172.51
Commissions or brokerake	127,494.70
Salaries, fes and all other charges of officers, clerks, agents and employees	510.00
Advrtising, printing and stationery, postage, etc.	26.28
Legal expenses, furniture, fixtures and maps	1,073.99
Underwriters' boards, fire department and salvage corps, fees, etc.	342.16
State, insurance departments, taxes and fees	1,269.46
Other licenses, fees and taxes	808.94
Loss on sale or maturity of ledger assets	954.81
All other disbursements	20.566.19
Total Disbursemnets	$387,321.21

LEDGER ASSETS.

Book value of bonds and stocks	$645,590.84
Cash in office and bank	88,190.73
Agents' balances	43,029.07
Total Ledger Assets	$776,810.64

NON-LEDGER ASSETS.

Interest and rents due and accrued	7,892.47
Market value of real estate, bonds and stocks over book value	20,979.16
Total Admittde Assets	$805,682,27

LIABILITIES.

Losses in process of adjustment or in suspense	72,137.31	
Total	72,137.31	
Net amount of unpaid losses		72,137.31
Total unearned premiums		303,286.47
Salaries, rents, bills, atxes etc.		8,000.00
Commissions and brokerage		5,000.00
Total Liabilities		$388,423.78
Surplus as regard policy holders		417,258.49
Total		$805,682.27

BUSINESS IN ILLINOIS.

Total risks taken during the year	1,037,536.00
Total premiums received during the year	13,225.87
Total losses paid	7,771.93
Total losses incurred during the year	10,000.82

FOSTER & FOLSOM, Inc.
U. S. Managers.
Subscribed and sworn to before me this 14th day of February, 1917.
HELEN NESTLER, Notary Public.
(SEAL)

OFFICIAL PUBLICATION.

Annual statement of the American Surety Co. of New York, in the State of New York, on the 31st day of Dec. 1916, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock paid up in cash	$5,000,000.00

INCOME.

Premiums received during the year	3,835,690.85
Int. rents and dividends	512,099.23
From other sources	7,709.00
Profit on sale or maturity of ledger assets	27,767.30
Increase in book value of ledger assets	275,162.80
Total income	$4,658,429.18

DISBURSEMENTS.

Losses paid during year	$628,794.84
Investigation and adjustment of claims	97,512.12
Borrowed money, checks in process of collection	2,013.46
Commission or brokerage	622,953.39
Salaries, fees and all other charges of officers, clerks, agents and employees	1,287,293.07
Rents	58,330.84
Rpeairs, expenses and taxes on real estate	267,308.62
All other taxes, licenses and insurance depart. fees	96,828.59
Legal expenses, advertising, printing and stationery	62,674,96
Postage, telegraph, telephone, express, furniture and fixtures	47,312.19
Stockholders for interest or dividends	300,000.00
All other disbursements,	31,635.31
Agents' balances charged off	39,042.71
Loss on sale or maturity of ledges assets	79,438.44
Decreas in book value of ledger assets	154,041.25
Total Disbursements	$3,775.179.79

LEDGER ASSETS.

Book value of real estate	$3,166.047.91
Mortgage loans on real estate	75,821.89
Loans on collateral security	205,116.28
Book value of bonds & stocks	4,323,421.33
Cash on hand and in bank	1,149,819.87
Premiums in course of collection	775,515.95
Other ledger assets	478,168.74
Total ledger assets	$10,183,911.97

NON-LEDGER ASSETS.

Interest and rents due and accrued	40,506.25
Market value of real estate, bonds and stocks over book value	248,952.09
Gross assets	$10,473,370.31

DEDUCT ASSETS NOT ADMITTED.

Gross premiums in course of collection	221,019.12	
Book value of real estate, bonds and stocks over market value	116,331.33	
Other unadmitted assets	7,400.56	
Special deposits over liabilities	201,092.12	
		615,873,13
Total admitted assets		$9,857,497.18

LIABILITIES.

Net amount of unpaid losses	$789,826.36
stimated expensse of investigation and adjustment of unpaid claims	25,000.00
Total unearned premiums	2,267.458.08
Commission and brokerae	77,616.39
Salaries, rnets, bills, etc.	67,075.60
State, county and municipal taxes	67,080.01
Return and re-insurance premiums	5,794.90
Other liabilities	275,243.65
Total liabilities excluding capital	$3,575,822.99

BUSINESS IN ILLINOIS.

Total premiums received during the year	$274,932.32
Total losses paid during year	24,669.91

F. W. LAFRENTZ, Pres.
CHAS. W. GOETCHIUS, Sec.
Subscrib ed and sworn to before me this 29th day of Jan., 1917.
W. E. LLOYD, Notary Public.
(SEAL)

OFFICIAL PUBLICATION.

Annual Statement of the Commonwealth Casualty Company of Philadelphia, in the State of Pennsylvania, on the 31st day of December, 1916, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock paid up in cash	$152,215.00

INCOME.

Premiums received during the year	$188,298.79
Policy fees required or represented by application	14,013.00
Interest, rents and dividends	7,567.79
From other sources	3,611.12
Total income	$213,490.70

DISBURSEMENTS.

Losses paid during the year	$ 57,727.13
Investigation and adjustment of claims	931.15
Policy fees retained by agents	13,998.50
Commission or brokerage	50,467.08
Salaries, fees and all other charges of officers, clerks, agents and employes	27,217.50
Rents	3,058.17
All other taxes, licenses and insurance department fees	5,239.78
Legal expenses, advertising, printing and stationery	3,699.66
Postage, telegraph, telephone, express, furniture and fixtures	2,495.59
Stockholders for interest or dividends (inclusive 50 M stock dividend)	61,000.00
All other disbursements	31,983.81
Total disbursements	$257,818.37

LEDGER ASSETS.

Book value of bonds and stocks	$179,590.62
Cash on hand and in bank	21,029.84
Premiums in course of collection.	3,934 87
Other ledger assets	7,475.88
Total ledger assets	$212,031.21

NON-LEDGER ASSETS.

Interest and rents due and accrued	$ 1,495.00
Gross assets	$213,526.21

DEDUCT ASSETS NOT ADMITTED.

Agents' balances	$ 524.74	
Furniture, fixtures, supplies, printed matter and stationery	4,000.00	
Book value of real estate, bonds and stocks over market value	6,990.62	
Other unadmitted assets.	233.33	
		11,748.69
Total admitted assets		$201,777.52

LIABILITIES.

Net amount of unpaid losses	$ 1,900.22
Expense of investigation and adjustment of unpaid claims	150.00
Total unearned premiums	16,062.82
Commission and brokerage	786.97
Salaries, rents, bills, etc.	1,543.37
State, county and municipal taxes	3,500.00
Other liabilities	1,945.27
Total liabilities excluding capital	$25,888.65

BUSINESS IN ILLINOIS.

Total premiums received during the year	$ 1,284.65
Total losses paid during the year.	244.54

I. N. STEVENS, President.
E. S. COOK, Secretary.
Subscribed and sworn to before me this tenth day of October, 1917.
[SEAL] JOSHUA R. MORGAN,
Notary Public.
My commission expires Jan. 22, 1921.
Commissioner for Illinois in .....

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